

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, DEC. 23, 1909.

NEW SERIES VOL. XI. NO. 51.

A Christmas Carol.

Awake, O Bethlehem, awake!
Await the golden light to break!
Behold a Savior's birth!
Go make the air with anthems ring!
Sweet incense with its fragrance bring,
For Child of matchless worth!

But hush! What hear the shepherds still?
What gives their hearts transcendent thrill?

'Tis sound of angels' voice.
"To God all glory and all worth!
Good will to men and peace on earth!
Rejoice, O World, rejoice!"

High in the skies the wise men see,
Afloat in shining majesty,
A brilliant new made Star.

They see it slowly, slowly, rise,
Across the deep blue vaulted skies,
And stop o'er Child a-far!

Across the year's expansive sweep,
The children in their midnight sleep,
Have dreamed of Christmas gifts.
The coming brightness in the sky,
Brings forth the children's joyous cry,
Like sunshine through the rifts.

The dream of child fulfilled in man,
Is wrought out in the gospel plan,
Of faith in Christ, the Son.
ONE gift to all mankind He makes,
Salvation free to him who takes,
From hand of HOLY ONE.

O rolling clouds, in vaulted space,
Oh! wing my soul for breezy race,
To rise above earth's gloom!
With buoyant heart and hopes a-spring,
Arise my soul 'bove sordid thing,
Thyself with glories plume!

—A. J. Aven, in Mississippi College Magazine.

The Great Home Mission Problems.

(Victor I. Masters).

God has never so abundantly prospered the home mission work even of Southern Baptists as he is doing in this year of grace, nor have the opportunities and the obligations for faithful and large home mission effort ever towered just so high as they do now. In the long ago home mission effort very largely was a providing for the frontier. That was a small proposition compared with the multiform problems that now confront Christian denominations in America.

The frontier problem itself has become a thing more intense and complex far than it was in the quiet days of our fathers. In the great Southwest South-

ern Baptists have the power within less than ten years either to save or to lose an empire.

What will they do about it? Many of them have not even yet found out that they are confronted by such a situation.

Then there are the problems of the immigrant hordes, of alien and native indentity of three million Southern highlanders, of the congested and vitiated sections of urban population, of the Negro and of the Indian.

Greater than any of these there is the problem of materialism. The Providence of God is smiling with favor upon the fields and labors of the South. The cotton crop this year will be worth a billion dollars. A large part of this wealth is in the hands of Baptists.

What will we do about it? Wealth is power. If it is consecrated to spiritual ends it is a blessing. If it is considered an end in itself it becomes a curse—corrupting, vitiating and destroying. A Missouri pastor recently said before the Missouri Baptist Convention that the automobiles gathered at the door of his church on a Sabbath morning cost more money than all the Baptists of Missouri gave to all missionary objects during the entire year. More than ninety per cent of the millions invested in automobiles represent pleasure. Of the \$225,000 that will be invested in automobiles next year, millions will come out of Baptists' pockets.

What shall we do about it? Materialism not only threatens to ruin many people whom we should save. It also stupefies the spiritual preception of those whom we must depend to furnish the money and do the work of saving the lost.

Have Southern Baptists, whose fathers had the manhood to turn the desolation of a destructive civil war into success, the courage and the earnestness necessary to consecrate all this wealth that is coming to spiritual ends. Either there must be more liberal giving or we must confess that there is a great deal more of selfish grasping.

This is a great problem that confronts the Home Mission Board and each one of our State Mission Boards and churches in the South.

With all of this wonderful prosperity coming upon us, the Home Board had up to December 15 only received \$3,000 less than it had at the same date last year. May God in his grace quicken the Baptists of Mississippi and of each one of our Southern States to do valantly for the consecration of the wealth of our

people to the spread of the gospel in our homeland, seven-ninths of whose citizens make no profession of religion in any evangelical church.

Home Mission Rooms, Atlanta, Ga.

BAPTIST RECORD DAY.

(I. P. Trotter).

Bro. L. E. Barton, of West Point, says in the issue of Dec. 16: "I want to join one hundred other pastors in a contest for the largest number of new subscribers to be secured 'Record Day.'"

I will join him in that contest to be held the third Sunday in January. I see that Brethren Hewitt and Tandy have already announced themselves ready for such a contest.

I think we will have more than 100 pastors who will join in making the 3rd Sunday in January a red letter day in the history of The Baptist Record. Many thousands of Baptists in Mississippi will hear the cause of our paper presented during the month of January.

I am going to try hard to come out ahead of all you preachers in that contest. But I believe the pastor who has 3 or 4 churches has the best chance to come out victor, as his territory is not so well worked as is some of our railroad towns.

For the brother who comes out ahead I suggest that you print his name in large letters in The Record as the most successful of us all.

Yours to collect from old subscribers and to get more new ones than any one else.

Hattiesburg.

BIBLE INSTITUTE.

(I. P. Trotter).

Our plans are not perfected for the Bible Institute to be held here commencing on Monday after the third Sunday in January. We are planning a Sunday School Institute to run along with the Bible Institute, the former to take most of the afternoons, and the latter most of the morning and evening hours.

We have Drs. Venable and Porter for the Bible Institute and Brethren Byrd and Landrum Leavell for the Sunday School Institute. We had hoped to get Miss Williams, but a recent death in the family has caused her to cancel all engagements.

I write simply to make the above announcement. I will write more later.

Hattiesburg.

Hymn for Christmas Morning.

Hark! the first of heavenly music,
From a land of seraphs bright,
Suddenly to earth descending,

In the calm and silent night:
To the shepherds of Judea,
Who came in the earliest dawn,
Lo, they hear the joyful tidings,
Jesus, Prince of Peace, is born!

Sweet and clear those angel voices,
Ringing through the starry sky,
As they sing the heavenly chorus,
"Glory to God on high!"

And the joyful Christmas morning
Is dawning o'er the world below,
Telling the wondrous story
Shepherds heard so long ago.

Who shall still our tuneful voices,
Who the tide of praise shall stem,
Which the blessed angels taught us
In the fields of Bethlehem?

Hark! we hear again the chorus,
Ringing through the starry sky;
And we join the heavenly anthem,
"Glory to God on high!"

—Mrs. M. N. Meigs.

What About a Baptist Female College Under the Control of the Convention?

(By S. G. Elliott).

This question has been in the minds of many of our people for some time. It was so strongly advocated during the Vicksburg Convention that a committee was appointed to consider it and report to the next convention, which met at Hazlehurst. I do not find its report in the minutes of that convention, but I do find a series of resolutions, offered by Bro. W. T. Lowrey, which seems to have taken the place of the report. The substance of these resolutions was that "while we needed such a school and would be forced to establish one some time, it would be wiser to attempt it at present. I'm not sure that a special reason was given, but at Wilton Bro. B. G. Lowrey stated that it was because a canvass had just been made for the endowment of Mississippi College, and notes taken to run through five years. In the face of this admission and the reason given for not beginning it now we find that the convention has endorsed a plan to renew this canvass for Mississippi College every five years. This is to continue until Mississippi College has \$500,000 endowment (including buildings), with a strong hint that it ought to have \$1,000,000. How does this affect the female college? Just this way: It was, in fact, two years ago to begin the movement, because we had just made a canvass for Mississippi College, and taken notes to run for five years.

We are going to repeat this canvass for Mississippi College every five years until we have raised a minimum of \$50,000. Therefore, since we have \$275,000 yet to raise to reach that amount it will be unwise to launch such a movement for at least fifteen years to come. By the time this is done it will be necessary to go on until we have the million-dollar endowment for Mississippi College, which makes the establishment of a female college out of the question. But the

movement for Mississippi College did not prevent the convention from espousing the Tri-State Sanitarium at Memphis, and appointing a committee to raise \$50,000 for it. (There are some who believe this is what sidetracked the female college). It did not prevent the last convention from accepting property in Jackson, Miss., for another Sanitarium, which will require money before long for building and equipment. It did not interfere with an appeal for \$20,000 to build another dormitory at the Orphans' Home. But when it comes to establishing a college for our girls, we must not think of it too strongly for fear it will injure the various efforts to be made to increase the endowment of Mississippi College. Let me say lest I be misunderstood, that I believe Mississippi College ought to have all of the endowment it can get. I believe we ought to have several sanitariums under Baptist control. I believe we ought to provide all of the room needed for the orphan children. But I also believe the time has come when we cannot afford to wait longer before undertaking the establishment of a female college. The reason we need one is due largely to the fact that Blue Mountain and Hillman cannot take many who apply. At the close of several sessions Pres. Lowrey of Blue Mountain has said that every room had been already engaged for the next session. Hillman, too, has been crowded. The result is, many of our Baptist girls are going to State and Peto-Baptist institutions. There is a "holiness" college here, in Meridian, which has a good patronage from our Baptist brethren because there is no Baptist school open to them. These girls, at this most impressive age, are being taught the Bible from the "holiness" standpoint. They will soon become the teachers of our day, and Sunday Schools, and the mothers of the boys and girls of the next generation. It is useless to argue that they will not accept the teaching received. They will absorb it if they do not accept it. This is one of the strong arguments for our own and any other denominational school. Investigation will likely show that all of the other Peto-Baptist female schools in our State have a goodly number of Baptist girls among their students.

Again: To postpone longer, means to build at a much greater cost when we do build. Already we have waited too long! Ten years ago property in Meridian and vicinity could have been bought for one-half to one-tenth what it would cost now. Five years from now, if present signs do not fail, it will cost double what it would now. What is true of Meridian, will be found true of every other available location. And, too, it is not merely a question of cost, but of a suitable site. Already many are out of the question that would have been available a few years ago. Many are to be had now that will be equally out of the question in a few more years. In view of these facts, it seems to me that we ought to respond to the needs of our people, and provide for this college without further delay.

Meridian, Miss., Dec. 9, 1909.

A Thought for Christmas.

O let us not forget, upon this Day,
Our "little feathered brothers of the air,"
For He who once within the manger lay
Held e'en the sparrows in His loving care;
He came to teach the ways of peace and love,
And kindness to all creatures great and small,
And human love is nearest that above

When its life-giving streams flow out to all
God's living creatures. Hear our prayer,
O Lord:

In measure such as we mete out to thine,
Mete thou to us, for thine the garners stored,
The flocks and herds, the burdened bough
and vine;

We are no less than they thy pensioners—
So make us, Lord, thy faithful ministers.

—Louella C. Poole.

"Thoughts About the Past and the Present."

(Mrs. E. C. Bolls).

For several months we have heard wherever we went, complaints about "hard times." The boll weevil has destroyed a portion of the cotton, the storm swept away most of the corn, and other disasters have come and caused "the grumblers" to feel as if it was no use to try. There is a silver lining to the old black cloud though if we will only turn it around. How can we murmur when cotton ranges from 20 to 25 cents and seed are selling for \$35 per ton?

Not long since we had a visit from an old "veteran" and he said, "we, who passed through the civil war would be ashamed to complain about the few privations we have to undergo now." When our thoughts go back to those bitter days when our soldiers suffered the pangs of hunger, of fatigue and exposure, marching for days with only a morsel of bread, sleeping at night on the cold, wet ground, with but one pair of thin blankets—that meant endurance. The women and children at home had to learn the hard lesson also, for our ingenuity was taxed to invent substitutes for what we were deprived of. We could get no flour, but we sifted corn meal through thin muslin and mixed sweet potatoes with it to make biscuit, we parched corn meal to make coffee, we baked corn pones mixed with potatoes or pumpkins to give them a relish. Strange to say we never heard of pellegra in those days, but perhaps the potato killed the germ. We had to tan our leather and make our shoes, and you can imagine how clumsy they were, we had to weave the cloth to make our dresses and plait shucks and palmetto to make hats. One day some Yankee officers stopped at a house where a young lady lived, who was dressed in this uniform, and asked her to play the piano for them. She went to the piano and sang with much feeling "Dixie" and "Hurrah for the Southern girl who wears the homespun dress." During the first year of the war we had an entertainment to raise funds for army expenses, and a lot of dainty girls who knew nothing about work or hardships, personated in a tableau scene "What is to be—if?" One girl was kneading dough, another bending over the wash-tub, some spinning, carding and so on. It looked very amusing and was really quite picturesque. But all too soon the reality came and then the fun was all gone.

Hope bright and glorious animated all hearts in those war days, but during the

reconstruction period, despair settled like a pall on brain and life. We felt that we had no country, that we were only sojourners in the land of our nativity.

The despotic military reign crushed our patriotism, and the bright bird of Hope folded her wings and languished in sorrow.

An awakening came at last, and Phoenix-like we arose from the ashes, and began to soar toward the blue sky and the beaming sunlight. Now after forty years if those old soldiers who sleep on the fields of glory, could arise from their graves and note the development all along the line, they would be paralyzed with amazement and admiration. If they could see the architectural improvements, the wonders of electricity, the immense factories giving employment to thousands of persons, their souls would thrill with pride for the grand, the glorious New South.

Let us then quit brooding over our losses and instead of tying our pocket-books with a double string, let grateful love and generous sympathy abide with us and beautify our lives. The season of good will and noble impulses is near at hand. Let us cheer the aged, the afflicted and the sorrowing. By all means let us not forget the dear little children who are looking for Santa Claus with so much joy and enthusiasm. Remember also our Xmas Offering to China, where thousands of children sit in darkness, and have never even heard of the beautiful Christ Child.

Some Things in and Around Ecru.

(By T. A. J. Beasley).

Our new church building is now in course of construction. It will be a nice, modern frame building, containing auditorium, six Sunday-school rooms and pastor's study. Our church now numbers 250 members, having received about fifty this year.

The writer is principal of Ecru school which has already enrolled about 200 the present session. We have eight young ministers in school this year—a fine set of fellows they are.

Besides being principal of Ecru school, the writer has during the year 1909 pastored five churches, baptizing 68 into the fellowship of same. He preached in eleven protracted meetings during the summer, preaching 169 sermons, and seeing 169 added to the churches. He has preached, in all, during the year 231 sermons, made 239 visits, conducted 13 funerals, married 6 couples, has not been sick a single day, and has been ready for his feed every time it was placed in the rack. We praise God for strength and ability to work.

Our church at Wallerville has built a nice, commodious house of worship this year.

In this day of union meetings, alien immersions, Sabbath desecrations, and dram-drinking church members, one has to stop once in a while, steady himself, and ask, "Where are we at?" This writer does not believe there is any scriptural grounds for receiving immersions performed by Hard-

shells, softshells, nor any other kind of shells. He has watched in vain to see a sound, lusty argument produced by the advocates of alien immersion. They have some arguments, but they are keeping them mighty close. It would seem that some theological seminaries should be called theological cemeteries looking at them from the standpoint of what they are trying to do with some of our most cherished doctrines. But the woods are full of Baptists who are as loyal to the blessed old Book as were the Baptist martyrs of old.

The Christian's Song.

I want to labor every day
And help some one along the way;
I want to leave behind at night
Some deeds of kindness, love and light.
I want to be an honest man;
I want to do what others can;
I want to love and then be loved;
I want my life by God approved;
I want to conquer every foe,
I want to always upward go,
I want to lead a mighty band,
The grandest throng in all the land!
I want to live as man should live
With naught to keep, but all to give,
I want my life a light to be
Of perfect love and purity;
I want to strive the best I can
To live on earth a perfect man!
And then with Christ I want to sleep
Where guardian angels vigil keep
'Til sin and death shall be no more
And then to 'wake on Heaven's shore.

Carl Monroe O'Neal.

Sunday School a Power for Righteousness.

We are told that the churches are losing their grip upon the masses today; that many once strong churches are now stranded on the shoals of non-church attendance. More-over the alarmist has gone forth in the land with dire proclamations as to the future of Christian work. Ever and anon some desponding Elijah breaks forth in pessimistic strains, "Lord they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life." And the answer comes ringing back, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." And is it not rather strange that these alarmists have overlooked the fact of the more than ten times seven thousand who are in the great Sunday School work which is now sweeping over the civilized world? It has been said that this is a Sunday School age, and so it is. The late Dr. A. J. Gordon said that truth travels in a circle. In one generation a certain doctrine is emphasized more than all others, and in another generation some other doctrine receives special emphasis. In Luther's time, "justification by faith," was the great doctrine which brought about the Reformation. Later, evangelism under the Wesleys and Whitefield, was the chief factor in church life. Later still, came

the great missionary movement led by Carey and Judson. And just a few years ago, the doctrine of the Holy Spirit was dwelt upon more clearly by the church. And now we have the Sunday School work coming to the front as the liveliest issue of the church. It is receiving emphasis which is destined to make it a power with which the world of darkness will have to reckon.

It is due in large measure to the influence of the Sunday School that the saloon is being outlawed in so many States. Every three months there is a lesson on the evils of intemperance. And who can calculate the far-reaching and far-deepening effects these temperance lessons have upon the minds of the rising generation whose votes will have to do with this legalized shame? Woe be unto this hydra-headed monster which injects its virus of death into the lives of millions of its victims, when the world-wide Sunday School endeavor shall quicken the conscience of the people to its business which is economically bad, politically corrupting, socially degrading and morally outrageous.

The Sunday School also, is arousing the laity to a vision of their responsibility in sending the gospel over the earth for its ultimate reclamation to God. It has demonstrated that this matter of Christianizing mankind is no child's affair, but calls for the very best and strongest in all true men, and appeals in large measure to the heroic element in life. Today, we see men, strong men in all walks of life, business men, professional men, giving much of their thought, more of their money and consecrating their influences to this great work. And I tell you that it is a bright day for which to rejoice. It means greater things than the smaller vision can behold on the landscape of the future. God speed the day when the burdens of the Christian church shall be borne alike by the laity and the ministry, and when the former shall not be less interested than the latter.

But perhaps the most important of all we might mention as the result of the Sunday School, is that spiritually and morally, it is insuring us against the future. The Sunday School takes advantage of the seed time in life, and the gospel seed sown by the Sunday School will yield harvests of redeemed souls in days to come. Not only that, but it is instructing them in the things of the Bible. Therefore the work of the Sunday School is both evangelism and instruction. Indeed a great day is upon us. A great work invites us to great opportunities and mighty responsibilities. Let us gird up our loins and enter the field which is white already unto harvest.

F. N. Butler,

Pastor Grace Baptist Church,
New Orleans, La.

We all should heed the request of Dr. Wingham, our great secretary of the Foreign Mission Board, and send the names of our churches that have averaged one dollar per member for foreign missions. Surely there are several in Mississippi.

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.
\$2.00 PER ANNUM.
PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.
Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter
BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILLY, Editor and Manager.

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WITHDRAWAL OF AGENTS.
It has already been announced in these columns that The Baptist Record will have no agents in the field soliciting subscriptions after December 31, 1909, except the pastor and local committee in each church. This step was taken in view of the fact that commissions paid agents is a heavy draft on The Record's finances, and the further fact that many pastors had assured The Record management that they would through well-chosen committees in their churches take care of The Record's interest, and save to The Record all the money that has formerly been paid in commissions. This is an experiment in Baptist ranks, so far as we know; but it works well with our Methodist brethren and we can not see why it would not work just as well with us.

If the Record accomplishes, where it is read, what hundreds of pastors assert, there is no line of effort on the part of pastors that will bring to our churches in their various lines of activities richer returns than would the reading of The Record by our Baptist people generally. There seems to be no doubt in the minds of our observant pastors that the careful weekly reading of The Record by our people generally would put into the

Lord's treasury much more money for foreign missions, home missions, state missions, college, orphanage, sanitarium, and, in fact, every object to which our people give their money, than they are now doing. The pastors feel that this view is amply sustained by the fact that nearly all the money given to these objects is given by those who do read the paper. The person who does not read The Record, and does reasonably well in his gifts to these causes is the exception to the rule. We cannot expect people to be interested in matters about which they are not informed; and, if they do not read The Record, how can they be well acquainted with Baptist matters in the State, when no other paper even proposes to furnish them the necessary information?

Now, if The Record is so valuable to our people and so helpful to the cause under its present financial limitations, what might be expected of it, if these embarrassments were removed? Just about one Baptist family out of every twenty-five in Mississippi takes The Baptist Record. Under these conditions, how can we reasonably expect any large development among our people? It is true that our faithful pastors, who are legion, are accomplishing much with many of their people without the help of The Baptist Record. But it can easily be seen that they could accomplish very much more by its help. And they could accomplish very much larger things with much less labor to themselves, if The Record could be doing its work in the homes of all their people. Now, brother pastors, may we not look to you for increased effort in extending our circulation? It is not only true that the pastors can make The Record largely what it ought to be, but it is also true that they must do this identical thing, or it never will be done.

As we start out on the new year which confronts us, let's all of us, editor, pastors and laity, do honestly and faithfully our level best to make the paper of more worth to the cause of Christ during this year than it has ever been before. We can easily do this, and God will be honored and all of us be happier.

Now, dear readers, do not wait for the agent to come around to get your subscription, for he will not come, but hand it to your pastor, or committee, or send direct to The Record.

The editor and family acknowledge an invitation to attend the marriage of Mr. Walter S. Dennis to Miss Emma Granberry on Tuesday at 8 p. m., on December 28th, in the Baptist Church at Terry, Miss. Both the contracting parties live in Terry, and are most excellent people. The groom was recently ordained a deacon in the Terry Church. May heaven's richest blessings attend their way.

THE BAPTIST RECORD

Thursday, December 23, 1909.

BAPTIST RECORD DAY.

The suggestion made by the Convention Board that our churches observe Baptist Record Day seems to be meeting with considerable favor among the churches. Several of them have already, even at this early day, appointed committees on religious literature, and are in other ways getting things in readiness for pushing the circulation of The Baptist record and other good papers, especially The Foreign Mission Journal, Our Home Field and the Orphanage Gem. Those pastors who have written so kindly and encouragingly have our gratitude. That kind of treatment will make the paper what it ought to be, if such a thing can be done by the Baptists of Mississippi, and we are optimistic enough to believe it can. Rev. A. J. Miller, pastor at Leland, has for some while been handling the paper matter quite successfully through such a committee as is suggested by the Board. We would very much appreciate a letter from every pastor who will present the paper before the church in January and make a fair effort during the year to put it into every home possible. If you would like to have a list of our subscribers at any given postoffice let us know it and it will be furnished.

We are now in the Christmas holidays, the time when hearts are light and seeking some avenue through which to express their gratitude and joy. If the most blessed thing one can do in these joyous times is the thing you are seeking, you need go no further. Pause just a moment, and we will tell you what to do. If you wish to perform a deed that will bless both ways—both the giver and the receiver—send an offering to Dr. A. V. Rowe, Winona, for the old, worn-out preachers and their widows. You will be greatly blessed in the giving, and what a thrill of delight will be experienced by these dear, old servants of the most high God. Their days of activities are over, but they are doubtless left here as a heritage to us. We need the blessing that will come from helping them.

It was the editor's privilege and pleasure to supply for Pastor R. H. Purser, at Brookhaven, on last Lord's day; and, though the weather was very inclement and the congregation not large, the services seemed to be enjoyed by those who were there. Brother Purser had returned from the hospital, in New Orleans, and was present at the services. He seemed to be almost well, and announced that he was, and would occupy his pulpit on next Lord's day. The Brookhaven people do not allow the laborer to go without his hire. They are ready for Baptist Record Day, having already appointed their committee on religious literature. Brother Purser has a strong,

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loyal church, always ready to follow his leadership and to co-operate harmoniously for the furtherance of the cause in every way. It is a great joy to any man to minister to such a people.

Rev. S. Morris, of Florence, Miss., has accepted for one-half time each, the call of Oak Grove and Forest churches, West Carroll Parish, La., and will be on the field by Jan. 1. His address after Jan. 1 will be Oak Grove, La.

Senator A. J. McLaurin, of Brandon, senior United States Senator of Mississippi, died at his home Wednesday afternoon at 6 o'clock of heart disease. He had been sick for some time but was gradually recovering, and earlier in the same afternoon had remarked that he was feeling unusually well. He had just been to town and was resting in a rocking chair when he died suddenly.

Dr. and Mrs. J. B. Searcy, of Little Rock, Ark., are in Mississippi, visiting their children, Mr. Reuben Searcy and wife of this city, and Dr. W. T. Lowrey of Clinton. Dr. Searcy paid the Baptist Record office a most highly appreciated visit. He is now pastor of Cedar Street Baptist Church, of Little Rock, which is the 9th and youngest Baptist church in the city. Dr. Searcy organized this church recently. He is doing a great work there. May the Lord's richest blessings attend him.

The Commonwealth Realty Company is now handling a nice proposition of 95 lots in North Belle View, which will be put on the market in the early part of next year. The company is now grading the streets and getting ready to lay sidewalks. These will be concrete. The streets are good width and the lots large both as to frontage and depth. This is only four blocks east of Millsaps College property, and is sure to become a desirable residence suburb of Jackson. The promoters are sparing no pains to put this property in first-class condition.

Mississippi has agreed to endeavor to raise \$26,000 for home missions during the current Southern Baptist Convention year. Up to December 15, only \$5,613 of this amount had gone into the treasury of the Home Board. So during the next four months we must raise \$20,387, or slightly more than \$5,000 a month. This can easily be done, provided all of us get at it at once. By the 1st day of January, every wide-awake pastor will have his plans made, having studied them through and through in all their particulars; and he will spend these four months largely in working out his plans, not by himself, but through the closest co-operation with the members of his church.

THE BAPTIST RECORD

REV. S. L. MORRIS.

This brother leaves Winfield this week for Atlanta, Ga., where he will edit the Baptist Forum.

S. L. Morris leaves this week for his new home in Atlanta, Ga. Rev. Morris was reared in this parish. His father came here in an early day and reared his family here. S. L. was the eldest, and in early manhood he went to Texas, where his life has been spent.

Six years ago he was induced to return to Winfield, and he has since lived in our midst.

He was for two years pastor of the Baptist church here, and has since then been engaged in a wider work which now ripens into a world-wide field.

Probably the coming of no other man ever did more for Winfield and the surrounding country in all matters pertaining to religious and church life.

He is a strong personality, being aggressive to the limit, thus pushing forward beyond what most others never dreamed of.

He never spared himself, but ever at the hazard of enmity and opposition pushed forward to the coveted goal as he saw it. He found our church paying her pastor \$300 a year, and as he leaves it, we pay our preacher \$1500 a year, and our gifts in other directions have correspondingly increased.

Views of church life and obligations have enlarged and throughout the city in all of the churches, and no other man has probably contributed so much to this result as Rev. Morris.

It was my fortune to hear him during his pastorate and I am sure I have never heard his superior, and his equals are scarce indeed. His greatest fault, if fault it be, is living and laboring in advance of the rest of us.

He and his wife, will be greatly missed from our midst much more than we now realize. We join many of the friends of Rev. and Mrs. Morris in sincere congratulations upon their new and larger work in the Baptist Forum, than whom no more suitable persons can be found anywhere.

All these things are enjoyed by many friends and are recognized and admitted by others. Winfield and Winn parish will rejoice more and more in the larger achievements of him as one of her worthy sons, and his wife as a most suitable helpmate.

We bid them God speed.

We take the above from The Southern Sentinel, Mansfield, La. Bro. Morris was born near Jackson, but went early to Louisiana. It was our privilege to be a college mate of his. He was a good student and popular with the boys and faculty. We wish him and his excellent wife great prosperity, both in spirit and in work.

NOTICE!

About 200 readers of The Baptist Record have kindly responded to my card by sending me their renewals. I have received most of them. Now as my 14-year-old boy has typhoid fever, I hope the brethren will pardon me for not receiving them at once. Your receipts will get there soon. With sincere thanks, I am

Fraternally yours,
Chas. L. Lewis.

Clinton, Miss.

THOSE YOUNG PREACHERS.

Recently President J. P. Greene, of William Jewell College, so the papers say, spent a Sunday with the Third Church, St. Louis, and found 27 members of that good church who agreed to support one ministerial student each in William Jewell. I wonder if there are not 27 persons in Mississippi who could do as well for 27 students in Mississippi College? No! Then how about 27 churches! One hundred dollars will pay board, room, fuel and lights! Seventy-five will pay for meals.

You are not able! All right, brother, we do not want to leave you out, may be you could pay for one month! You say you would be glad to do that! Do it now! Monthly bills are accruing and money is not coming in fast enough to meet the bills.

If you can't do much, do something. Many littles would make much.

W. T. Lowrey,
Treasurer Board Ministerial Education.
Clinton, Miss.

Blue Mountain.

Our annual meeting has just closed. We began Nov. 28, and ran ten days. Dr. G. H. Crutcher, Humboldt, Tenn., one of our Home Board evangelists, was with us and did the preaching. His sermons were strong and forceful, scriptural and convincing. The audiences were large and attractive. Many made professions of faith. About 82 professions and renewals. 27 are approved for baptism, and 19 joined by letter. Many Christian people stimulated for greater activities in church life. This is the second meeting Dr. Crutcher has preached in here and our people are delighted with him. He is doing fine work as an evangelist. May the Lord bless him along with all our evangelists of the Board—yes all evangelists.

Dr. H. A. Porter has been with us, too, the past week. He gave three very fine missionary addresses. Our people love to hear him.

Bro. T. T. Martin, evangelist, was at home yesterday, Sunday, and gave us a soul stirring sermon. He does a great work as an evangelist.

R. A. Kimbrough,
Pastor.

Christmas Carol.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which over thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out
With delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall.
And to every blind wanderer open the door
Of hope that he never not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod,
This, then, is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed
That mankind are the children of God.
Philip Brooks.

How to Fight the Tobacco Evil.

(By William A. McKeever, M. A., Ph. M.)

Professor of Philosophy in the State Agricultural College, Manhattan, Kansas).
It is now time to strike a more effective blow against the insidious tobacco habit and the powerful trust that is back of it. The infernal liquor business is now in a condition of panic and retreat. In their desperation for a means of saving the great tide of opposition they are trying to give the saloon business as much the appearance of a Sunday School or prayer meeting as possible. But we are growing a new generation of strong sons of America who have been thoroughly schooled in total abstinence, and who constitute a mighty army of opponents to the liquor demon.

Now, let us learn wisdom, and proceed in the same judicious manner against the tobacco evil that is now a new race of total abstainers. Too long we have been trying to mop up the evil with the faucet open. Let us close the faucet and the floor will gradually become dry. The tobacco trust knows better than many of us do that the only way to perpetuate their business is to keep training innocent boys to smoke. Out of 100 men smokers whom I questioned 99 proved to have begun smoking under 18 years of age. Well, every one of them advised against a boy acquiring the habit. The ratio will run just about this way the country over. Men do not take up the habit after reaching maturity. So the right method of opposing the tobacco traffic is to me perfectly clear. It is this: For the sake of di-

rect and certain results, stop fighting the adult smoker. Enlist his voice and vote and money contribution in the interest of enacting laws against the use of tobacco by minors, and in the interest of instructing boys in reference to the deleterious nature of the tobacco habit. The members of the Kansas legislature arose almost to a man and enacted the most radical anti-juvenile-tobacco-using law in existence, and note this most significant fact: Probably 80 per cent of them had their own pipes and cigars in their pockets at the time of voting. Fellow workers, there is a great secret here, and we have been too slow catching the meaning of it.

Many of the Kansas towns have enacted the State law as an ordinance thus making it double-acting. I suggest that the workers throughout the country seek this same two-fold end, prevailing upon the members of the legislatures and councils for an enactment modeled after the Kansas statute.

I am satisfied that the average total abstainer is more or less unfair to the man who smokes. You must remember that he feels good and cheerful and optimistic only while the effects of tobacco are present. And he feels mean and miserable and pessimistic whenever he tries to abstain from the habit. Hundreds of thousands of the best men in the country are smokers. They understand the evil effects of their habit better than you do, but well knowing the desperate, long-continued struggle necessary to break up the practice in their lives, they naturally go on making the best of an undesirable situation. But these same good men will gladly help you to keep tobacco away from boys, if you will quit calling them names. See them about it, and all unite in a campaign of education and prohibition dealing directly with the young American and Heaven will bless your efforts.

For the past ten years I have been making a study of the boy smoker. It is now no longer necessary to argue the point that tobacco using is very hurtful physically, morally and intellectually to growing boys. I have written a bulletin entitled "The Cigarette Smoking Boy," which records a careful study of 2,500 cases. Among other things are shown by pictures and tables the physical ailments and the mental and moral delinquency of these boys. And then, all the best-known methods of cure are reported together with specific means of prevention. Over 600,000 copies of this bulletin have already been sent out for use in the campaign against the tobacco evil.

Now, if you will urge your readers to order this bulletin in quantities from me at one cent per copy, prepaid, which just about covers cost. I will use all the money received for printing more.

Many workers throughout the country are already ordering this pamphlet by the thousands, and distributing them through such agencies as the schools, Sunday Schools, State and county boards of health, the W. C. T. U.

Thursday, December 23, 1909.

A Letter.

I wrote you a short time ago, but did not mail it. I will tell you why. You know I am in school and a Seminary student does not have an abundance of money. So I wrote you to please send my paper another year, and I would be out of school next June and would pay you then. The reason why I did not send it, is, I received The Record that day which contained an article by Dr. Lipsey. Of course I read it. In that article he told me that the Baptist brethren were behind with The Record \$12,000. I said \$2.00 of that is my debt. Now Bro. Bailey this "knocks it down" to \$11,998. I know that no one can have a more reasonable excuse for asking you to wait than I. I thank Bro. Lipsey for the information. I hope many of the brethren will send their \$2.00 if they do have to borrow it.

Perhaps a list of the students in the Seminary from Mississippi would be of interest to you. We have a noble band of them: L. B. Spencer, A. O. Moore, A. A. Weeks, W. G. Francis, E. R. Henderson, E. R. Osborne, J. A. White, H. M. Harris, R. B. Gunter, Hightower, Tom Brown, G. S. Dobbins, T. J. Barksdale, B. L. McKee, J. W. Steen, H. D. Wilson, B. F. Wallace and T. F. McCrea. We also have four ladies in Training School: Misses Pearl Caldwell, Aileen Porter, Nell V. Bullock, and Mrs. John McDuffie. Miss Mary Anderson is here taking work in the Seminary. Nine of the men are graduates of Mississippi College. Mississippi men are proud of Mississippi and they are worthy of a proud State. As a whole Mississippi men stand straight on doctrine and in giving to missions Mississippi generally leads in the Seminary.

We were delighted with your liberality to the students' fund. We also rejoice that the convention let the world know how it stands on the question of doctrine. Brethren write often, in The Baptist Record, on Baptist principles. May God grant Mississippi will never have the subject of alien immersion to deal with.

The brethren will perhaps be interested in knowing the date of the mid-winter lecture course. The lecture on the Julius Brown Gray Foundation will be delivered Monday, Tuesday and Wednesday, Dec. 20, 21, 22. The lecturer will be Prof. J. L. Kesler, of Baylor University. The lecture on the S. S. Board Foundation, and on Evangelism as provided by the Home Mission Board, and those on Practical Methods, will come Jan. 31st to Feb. 5, 1910, inclusive. We hope quite a number of the brethren from Mississippi will come.

Your brother in Christ,

B. F. Wallace.

Louisville, Ky.

Thursday, December 23, 1909.

Keeping Christmas.

It is a good thing to observe Christmas day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch now and then, by the great clock of humanity which runs on sun time.

But there is a better thing than the observance of Christmas day, and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children: to remember the weakness and loneliness of people who are growing old: to stop asking how much your friends love you, and ask yourself whether you love them enough: to bear in mind the things that other people have to bear in their hearts: to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.—Henry Van Dyke, in "The Spirit of Christmas," copyright, 1905, by Charles Scribner's Sons.

"Concerning Ordination."

Under the caption above Bro. T. C. Schilling gives us his views on the ordination of preachers to the gospel ministry. What he says is true in a way, but he does not tell the whole truth. For instance, he admits

THE BAPTIST RECORD

Three World-Battles.

(W. A. Jordan).

We are supposed to be living in an age of peace. Nations are uniformly at peace with each other. There seems to be an effort for international conciliation. But few nations are rent by internal strifes. Universal peace reigns supreme. This thought is to be emphasized as we approach the period in which our Savior's birth is celebrated. His advent into the world meant "Peace on earth, good will to men." As civilization advances war recedes into the background. Blood-shed today is revolting to the nation-conscience. The improved implements of warfare, the increase of navies in the various countries is having a salutary effect. Nations dread war. It means more than it did in ancient times. Besides the world has caught the spirit of Christ and his golden rule and is trying to make a practical application of it among the world-powers. It is doubtful if there will ever be waged another great war between nations.

But there are battles going on in which, while there is no blood-shed, great issues are at stake.

The first of these battles I would mention is:

(1) The Battle for Bread.

The great contest going on now in England between the House of Commons and the House of Lords is nothing but a battle for bread. There are the two extremes, the lords on the one side and paupers on the other—the one growing richer, the other sinking deeper into poverty. The titled lords exempt from taxation, the great masses be ring increasing burdens. The new budget imposes a tax on wealth as well as on poverty—at this the peers rebelled and the commons rejoiced. Parliament was dissolved by the king and the fight is on before the people. England has a mighty army of paupers, increasing every year at an alarming rate. The revenues are inadequate to meet the increasing expenses of so great a nation. So Lloyd George who precipitated the fight, being a man of the people, has imposed upon all the people an equal share of the burden of government. It is believed and hoped that in this great conflict the people will win, and not only is the House of Lords in danger but the very throne itself is threatened.

We are likewise fast becoming a commonwealth of millionaires and beggars.

A man came into my study a few days ago and said that he was hungry and destitute of needful clothing. The story he told I knew to be true for I knew the man. We have many hundreds of such right in our midst.

Prices are so high and daily increasing, while wages remain the same, that it is almost impossible for one on a limited salary to live, to say nothing of having debts. Many a poor fellow is under the ban of public opinion for failing to pay his debts who in his heart is as honest as the man to whom he is debtor, but the task under the circumstances is an impossible one, and so the victim is driven to desperation and disgrace.

Fraternally,

S. W. Sibley.

Some lack moral courage to face hunger and a frowning world and go down under the crushing weight of self-destruction. One loses his position and rather than face want and disgrace puts a sudden ending to it all. And so the struggle goes on. It's a battle for bread. The second of these battles is:

(2) The Battle for Knowledge.

Mind is the glory of man but in the "fall" man was shorn not only of his moral but his intellectual strength. "The whole head is sick," said the prophet. This includes the intellectual realm—thoughts, imagination and all. Why cannot man think straight? Is it not because of the fall? His imagination is warped and faulty. The whole mentality has upon it this terrible taint. Hence there is a mind-war against vice and ignorance.

This intellect must thus be trained and taught to reign in its proper sphere. It must be able to protect itself into vigorous activity or be paralyzed by this ever present death-dealing intellectual ignorance. It must drink in knowledge from every possible source. It must make frequent excursions into the rich inspiring fields of nature and come back laden with the much coveted booty. In fine it must be the complete master of whatever situation destiny may deign to place it in. This conflict with ignorance begins at an early age and continues through life. Every available help is needed. Parental instruction, scholastic privileges and long years of personal endeavor and industrious application, if we would succeed in this highest sphere of human attainment. For the accomplishment of this end our schools and colleges, well equipped with efficient instructors, well selected libraries and other available apparatus, have been established. The best thought and liberal appropriations of money have been contributed yearly to help on this battle for the attainment of this higher knowledge.

The third great battle is:

(3) The Battle for Purity.

This contest is between the right and the wrong and rages in every human breast. This battle is fought upon the plain of the human heart, and is fierce and bitter. The crises came in this conflict, in Gethsemane, and culminated at Calvary. Christ entered into the very realm of Satan and fought it out on this serpentine territory. He asked no quarters from his Satanic Majesty nor did he give any. The night of Calvary was the pinky darkness from the sulphurous regions of hell itself. The suffering of Christ was but the bruising of his heel, but he bruised the serpent's head and conquered him who had the power of death, assuming the full responsibility and penalty for man's sins. He trod the wine-press alone in the execution of his task, and, though entering into death, he did it so as to gain the mightiest victory of all the centuries. While this ended the conflict so far as Christ was concerned, Satan still struggles for the mastery over human destiny. While the full fruits of Christ's victory will not be reaped until the second coming, yet it will be complete at

that time. While Satan was captured and conquered on Calvary he will not be banished utterly until Christ shall come again without sin unto salvation. So following our Conqueror, Redeemer and King, we cannot fail. As certainly as Satan shall be found and cast into the bottomless pit, so surely shall we reign with the victorious Christ who fought our battles for us. Alone and single-handed we would utterly fail, but by his help the bold but beaten adversary must succumb. Thus while it is a fierce and continual fight, we are more than conquerors through him that loved us.

Finally there are certain elements that enter into all these conflicts where victory crowns the effort. The first is

Courage.

The timid cowering one has in himself the elements of defeat.

A coward never won a victory.

One so inspired by the greatness of his task, and urged on by a noble purpose, impelled by a divine impulse, will not only win a victory himself, but will by this self-same courage incite others to the attainment of the same glorious end. If there be halting, indecision, doubts, misgivings or any uncertainty he cannot hope to win. Courage is the prelude to triumph.

Second is **Hope**.

Hope, the soul-anchor, spring eternal in the human breast.

"Eternal hope when yonder's spheres sublime

Pealed the first note

To sound the march of time

Thy youth began but not to fade."

Hope always faces the sun and casts all shadows behind.

Hope kept those immortal prisoners alive in the Cherry mines for a whole week before they were rescued.

Hope inspired Daniel in the lions' den and the Hebrew children in the fiery furnace.

Hope keeps one cheerful and bright in hours of affliction, poverty and disaster.

Hope lifts us to our feet again after crushing defeat.

Hope is the rainbow on the dark cloud that banishes fear and points one to the sun.

The third is **Faith**.

"Faith is the victory that overcomes the world."

Faith is the divinity within us that reigns at the helm insuring success. It gives the soldier self-poise and confidence and strikes terror to every foe. Faith is certain grasp on the situation however direful it may seem.

How the Chimes Rang.

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving and laid it by the soldier's sword, but there was no sound from the belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay them on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his Brother Hans. "Hans, quickly, take the money and run back to the church. Quickly Hans! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.—Selected.

News in the Circle

MARTIN BALL.

Last Sunday night the Winona Church set apart Bro. W. R. Graham to the office of deacon. Dr. N. W. P. Bacon, of Grenada, preached the sermon, and it was well done. A good congregation enjoyed it to the fullest extent.

The church at Water Valley gave \$5,000 to the Tri-State Sanitarium. Editor W. D. Upshaw is putting in some good licks. This week he will work at Eupora and Durant.

It has been decided that the General Convention of the Baptists of North America will be held in Baltimore in May in connection with the Southern Baptist Convention. Won't Baltimore present a busy front about the 2nd Sunday in May? The Southern Baptist Convention, Laymen's Movement, W. M. U. and what not? Many things coming together.

A great meeting was held at the Prichard Baptist Church, located in a thickly settled suburb of Mobile, Rev. J. D. Anderson, pastor. 28 members were received. This church was organized six months ago with one-third of the number received during this meeting. A good building has been erected at a cost of \$1500. A thriving Sunday School, Judge Mannin superintendent. Rev. E. E. George did the preaching.

We lift our hat for kind words from Rev. J. D. Anderson, of Mobile, concerning "News in the Circle," and enter thanksgiving to the messengers to our recent convention. Such are helpful.

The Coliseum Church, New Orleans has called Dr. J. S. Sowers, of Norwood, Ohio. He accepts the call and will soon be on the field.

Rev. I. F. Gregory has been called indefinitely to the care of the church at Kilmichael. On account of his health it was thought he would be compelled to seek another climate, but he has accepted this call and will remain in this field. He preaches at Carrollton also.

Pastor W. B. Hall leaves the work at Baton Rouge, La., to accept the call to Brownsville, Tenn., which field was made vacant by Pastor Gilbert Dobbs' acceptance of a church in Alabama. Pastor Hall is an old Tennessean and will be gladly welcomed back to the State.

Editor J. B. Lawrence has begun a series of articles in The Baptist Chronicle on the subject "Why Baptists Immerse." If they are all as good as the introductory one the readers have a rich feast in store for the winter.

The church at Amite City, La., has called Rev. A. H. Clark, of Hammond. He will begin work in his new field at once.

There is a splendid cut of Dr. W. F. Yarborough in the Alabama Baptist this week, and a cordial welcome to the State given by Editor Barnett, who always does things nicely. Take good care of him, Bro. Barnett, we want him back soon.

In the First Church, Owensboro, Ky., L. B. Warren pastor, there has just closed a wonderful meeting. The preaching was done by Editor J. W. Porter of the Western Recorder. 82 additions—79 grown people and heads of families. That was no baby affair. My, what a power these editors are!

Rev. L. M. Theobald, of Campbellsburg, Ky., has been called to the Clifton Church, Louisville, Ky. He will enter the work January 1.

Evangelist W. H. Sledge assisted Pastor H. C. McGill in a meeting recently which resulted in 52 additions—45 by baptism. The Recorder says: "The whole town was blessed and the Baptist cause was greatly strengthened."

That was a ringing note from Pastor Hewitt, of Columbus, last week. All the pastors in the State can do something for The Record, the 3rd Sunday in January and the week following. Suppose we heed his call and make an honest effort in that direction.

Rev. N. W. P. Bacon, of Grenada, filled an afternoon appointment at Scotland for Pastor Ball the 2nd Sunday. We are not given to fulsome praise, but must say the sweet, pure, essential essence of the gospel was given to the congregation that assembled on that dark rainy afternoon. His praises are on the tongues of all who heard the sermon.

Rev. J. T. Early, of Jackson, Tenn., lately assisted Pastor G. B. Smalley, of the Second Church, Paducah, Ky., in a splendid meeting. There were 34 professions and 35 additions. That sounds better than 100 professions and 10 additions. Selah!

Rev. James H. Oakley has resigned the Royal Street Church, Jackson, Tenn., and accepted the call to the Whiteville Church, same State.

The church at Olive Branch, Miss., has called Rev. M. W. DeLoach, of Birmingham, Tenn., for half time. He accepts, but will still reside in Memphis. Come clear over, brother. We will give you a hearty welcome.

Dr. C. V. Edwards, of Greenwood, is moving things in his field. He has recently printed the names of all the members of his church on a neat four-page folder, and sent one to each member with the request to suggest any corrections or amendments that should be made. A splendid idea.

The meeting at Blue Mountain, conducted by Evangelist Geo. H. Crutcher, resulted in 27 additions by baptism and 20 by letter. Wonder why Pastor Kimbrough does not tell us about it? Take heed, Bob.

This scribe is enjoying a two weeks' rest in Tennessee, with relatives and friends of other days. The church at Winona was kind enough to say go away and rest awhile. Wonder if the church didn't need a little rest!

Will the pastors throughout the State endeavor to make The Record the most interesting paper in the South for its own State news? We can. Send postal items of any interesting news in your church or community. This will increase the number of readers in your church, and help you. Send to Martin Ball, Winona.

Pastor E. D. Solomon has just closed a great meeting with his church at Helena, Ark. He was assisted in the meeting by Evangelist T. T. Martin and his singers. There were 59 additions—32 by baptisms. There have been 100 additions since Bro. Solomon took charge of the church six months ago.

The Highland Park Church, Chattanooga, Tenn., W. S. Keese pastor, has recently enjoyed a splendid revival. 47 additions—39 by baptism. Three families baptized. Side by side there went into the baptism a 12-year-old boy and an old man 73. Youth and old age.

Pastor C. B. Waller, of the Deaderick Ave. Church, Knoxville, Tenn., had begun a meeting at Newport, Tenn., when the news reached him that the great meeting house of his church was in ashes. He left the meeting, went home and arranged for the building of another house—returned to Newport and entered into the work which resulted in a great revival and 25 additions to the church at Newport. So the work goes on.

Rev. J. J. Smylie, who was supplying at Mansfield, La., during the meeting of the recent Louisiana convention, has been called to the pastorate of that church and has entered upon his labors. The Chronicle says he is a fine man and a good preacher.

WOMAN'S WORK

(Direct all communications for this department to Mrs. G. W. Jackson, Miss.)

Women's Central Committee:

MRS. J. A. HACKETT, Mendenhall, President of Central Committee
MRS. W. R. WOODS, Mendenhall, Secretary of Central Committee
MRS. W. S. SMITH, Mendenhall, President of Sunday School
MRS. MARTIN BALL, Wadley, President of Young Woman's Society

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Jackson, President
MRS. A. J. AVEN, Clinton, Vice-President
MRS. G. W. RILEY, Jackson, Recording Secretary

CHRISTMAS-DAY

(By Margaret E. Sargent.)

By a beautiful road our Christmas comes,
A road full twelve months long,
And every mile is as warm as a smile,
And every hour is a song.

Flower and flake, and cloud and sun,
And the winds that rise and sigh,
Have their work to do on the dreams come true,
And Christmas glows in the sky.

To the beautiful home our Christmas comes,
The home that is safe and sweet,
With its door ajar for the team of the Star,
And its corner for love and great.

There the mark on the wall of the golden head
Is higher a bit, for, between Christmas come and
Christmas sped
There's time for the babe to grow.

The fair white fields in silence lie,
Invisible angels go
Over the floor that sparkles clear
With the glitter of frost and snow.

And they scatter the infinite calm of Heaven
Wherever on earth they pass,
And Heaven's own bliss is their hour
On the earth each Christmas day.

'Tis a beautiful task our Christmas brings
For old and young to share
With jingle of bells and silvery swells
Of music in the air.

To make the sad world merry while,
And to brighten sin and sorrow,
And to bless us all, what a beautiful
Is the task of Christmas.

To the Woman's Mission Union of Mississippi.

Thirteen years ago I came among
you from "my old Kentucky home"
going as a bride to "my new home"
at Crystal Springs. I knew no one
save the man of my choice, a native Mississippian, and I was a
stranger in a strange land. I was not
so! I found love with outstretched
arms waiting to receive me. For the
dear noble sisters at Crystal Springs
took me right in and made me feel
at home as soon as I came. I was
with them. Less than three happy,
hopeful, busy years were spent there
where I formed friendships that will
outlast the flight of time. I was
born to us while there and in the
words of Margaret Mitchell, "The
Crystal Springs friends,"
"Those precious boys, the boys
always."

For here they first saw light of day."

I shall ever hold in my heart the tenderest memories connected with my work there. God bless those dear faithful women who labored together with me, bore with my inexperience, and were an inspiration to me for larger service for the Master.

Eleven years ago, on coming to Jackson, I again fell into the hands of friends who have strengthened, helped and encouraged me in manifold ways. Our relationship has been most cordial and the experiences here have been most helpful to me, and I trust I have been in some small measure helpful as well.

It has been my privilege and pleasure to attend several of our annual State meetings, viz: Jackson, Tupelo, Vicksburg, Hazlehurst and Wadley, where I have met our women from all over this good State, with whom associations have been delightful. You have honored me above my deserts, having allowed me to serve both as Vice President and Recording Secretary, and had it not been for so many loving cares in the home-nest with three more little lives added to us since our coming to Jackson, I would have been more active in the general work. The little I have been privileged to do has been done in love and with an eye single to his glory.

I go now with my husband to our sister State, Alabama, where I hope to be able to continue in the Master's work with the women there, and I ask that your prayers follow me as I enter upon new scenes and services, and though I shall miss your annual meetings here, I hope the little gavel presented to the president of our State organization by the Ladies' Society of First Church, Jackson, as it calls for order in your meetings, will speak a loving message from me still.

A faint idea of what the Jackson sisters have been to me finds expression in the following lines which spring from my heart.

A Love Message.

"My times are in thy hand,"
Then we should ne'er be sad—
For He who made the sea and land
And formed the universe so grand,
Will guide His faithful band.

'Twas God who led us here,
His voice we glad obeyed,
And though we came in love and fear,
We found sweet welcome everywhere.
With love and hope and cheer.

With fragrant deeds of love,
You've ever strewn our path,
And friendship's ties close interweave,

eternal are in heaven above,
Where all is peace and love.

In health's bright happy days,
Your friendship oft you proved!
By kindly deeds and thoughtful ways
You added many sunshine rays,
That shall illumine always.

When gloom of sickness came,
Again you proved a friend!
Oh! would that I had power to
frame,
In glowing words with love a-flame,
Your service "In His Name."

So sweet these tender ties,
Through these eleven years!
So many memories arise,
Of many kindnesses we prize,
That tears overflowed our eyes.

And now our paths must part,
And miles must intervene;
United still we'll be in heart,
For neither time nor death's sharp
dart,
Can sever love of heart.

Our times are in thy hand,
Then may we all be glad;
We'll journey to the golden strand,
Where we shall join the heavenly
band,
In hallelujahs grand.
—Mrs. W. F. Yarborough.
Dec. 1909.

"And when they were come into the house, they saw the young child, with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts."—Matt. 2:11.

The beautiful season of gift-making is again at hand. Let the circle of our beneficence be as wide as the scope of our opportunities for blessing. The lonely mother, whose boys and girls are scattered far and wide would appreciate the "gift" of a cheering visit. The invalid barred from journeys afield, would dearly delight in a bit of the outside world brought into her sick room. The widow, the orphan; the neglected, the downcast, are all about each one of us. What have I in store for such as these? "Silver and gold I (may) have none, but such as I have, give I unto thee." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The sisterhood of the State are grieving over the departure from the State of Mrs. Yarborough.

For so many years has she been identified with the W. M. U. work that her going is a distinct loss not only to the First Church, Jackson, but to all who have learned to know and love her for her work's sake. Capable, well-equipped, energetic, "always abounding in the work of the Lord," she has been a leader in every good work.

We can ill-afford to lose such a force from our ranks. But in God's economy there is always compensation and a well-preserved balance. His work will not lose, but gains an added impetus in our sister State, Alabama.

SOUR STOMACH.

Causes Indigestion, Poor Blood and Nervousness.

If your stomach is out of order, Mi-o-na stomach tablets will give instant relief, and if taken regularly will cure indigestion, acute or chronic or money back.

Every sufferer from stomach trouble, gas, belching, sour stomach, nervousness, dizziness, and biliousness, should get a fifty cents box of Mi-o-na stomach tablets today and start a treatment.

In three days' time the stomach and bowels will be thoroughly purified, cleaned and renovated, the sourness will go, and pure, sweet breath will take the place of foul breath. Continue the treatment for two weeks and the stomach will become so strong that it will be able to digest the heartiest meal without distress. A few Mi-o-na tablets will do this. Sold by druggists everywhere. Booklet, "Booth's Famous People," and test samples of Mi-o-na free from Booth's, Mi-o-na, Dept. 14, Buffalo, N. Y., who also fill mail orders.

Hyomei Guaranteed to cure Catarrh
Complete Outfit with Inhaler, \$1.00
AT LEADING DRUGGISTS EVERYWHERE

To the W. M. U. of Alabama we commend this consecrated worker. Receive her gladly, she will do thee good, and remember we who so regretfully lend her to you for awhile will "call" her back if we get a chance.

To her we say:
"The Lord bless thee and keep thee:
The Lord make His face shine upon thee, and be gracious unto thee:
The Lord lift up His countenance upon thee, and give thee peace."

A Doctor in the Family.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., answers so many useful purposes in the home that it is even spoken of as being like a doctor in the family. Its timely use saves, not only much suffering and time, but also physicians' bills. Cuts, aches, inflammations, swellings or any other soreness can be quickly alleviated by the application of Royaline Oil, the great antiseptic. Price 25c a bottle. At your druggist.

Mr. Frank G. Carpenter, foreign correspondent of a daily paper in Cincinnati, writes of missionary work in Korea: "You remember the wonderful work which was done by Edward Everett Hale's plan of 'Ten times ten is ten'—the endless-chain principle—in which everyone engaged to interest ten others in making the world better. The same thing, although not on a numerical scale, is going on in Korea. The converted natives are different from us in that as soon as they adopt Christianity they go out and try to convert their friends and neighbors. You religious drones of the United States, who stay at home from church and prayer meeting whenever it rains, should come out to Korea to learn what live Christianity means!"

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DOGS OF TIBET.

Like everything else in that queer land, the great dog of Tibet is queer—very queer, indeed. Even when a puppy—so young that his eyes have never looked upon the world, he presents a countenance that seems aged enough to belong to the Metamorphosis of Aogom. This venerable appearance is caused by the deep wrinkles of his face and the bunch of tucks he has between his eyes. These same eyes appear to be both fierce and stern at first glance, so deeply are they placed beneath the frowning brows. Like many other things, however, they partake in some measure the nature of their surroundings, and, in reality, are very soft and intelligent.

Life is not a thing of sunshine and beef bones to the great dog of Tibet. It is to him, as to many of his kind, so stern a reality it often becomes a tragedy.

He eats no idle bread. In Tibet many things are beasts of burden—sheep, and goats, and dogs, and women, and little children. All these bear heavy loads, and frequently in winter the great dogs stagger along beneath burdens far too heavy for even their sturdy strength. Like all dogs, though, they are faithful workers and make no complaint, but pull as long as they can stand, their cut and bleeding feet often leaving bloody tracks along the frozen ground.

Aside from being the devoted friend and faithful servant of his master, as well as his patient beast of burden, the great dog of Tibet is the self-appointed guardian of the villages. Whenever a stranger approaches a native settlement he is met by a battalion of these grim-looking dogs. They advance, growling and barking fiercely, which they keep up until some of the women come leisurely forth to call off their grim protectors.

Besides the duties already cited, and to which he attends faithfully, the great dog of Tibet is the trusted guardian of his master's flocks. In the region of Ladak, Tibet, both wild dogs and wolves abound, and the stout-hearted defender of the timid sheep often saves his charges' lives by giving up his own.

He is a strong fellow, sometimes fierce, and always honest and true to the trust placed in him. And, like so many of his relatives, he is faithful unto death to his master, despite treatment that the dog would never condescend to give, but is gentleman enough to accept without a word.—Constance Chappelle, in Kind Words.

During one of his presidential trips, Mr. Cleveland, accompanied by Secretary Olney, arrived at a town in a heavy storm, and they were driven from the station with halloos rattling on the roof of their carriage. A brass band, undismayed by the weather, bravely stuck to its post and played the welcoming airs. "That is the most realistic music I have ever heard," remarked Mr. Cleveland. "What are they playing?" asked the secretary of state. "Hail to the chief," with real hail."—Success.

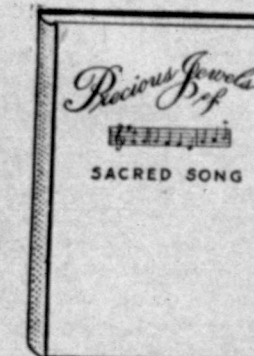
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CLINTON, MISS.

DEATHS.

Mary Kennedy.

The Woman's Missionary Society of the Baptist Church, having been recently bereaved by the death of one of their most beloved and valuable members, Sister Mary L. Kennedy, wish to express their sorrow in their loss and their respect and affection for her memory.

First, That in the death of Sister Mary L. Kennedy, the Woman's Missionary Society has lost one of its most faithful, devoted and capable members, generous and prompt in response to every call made upon her by the work of this society.

Second, That while we bow in humble submission to God, who in his infinite wisdom has seen fit to call her to her reward, yet we miss her sadly from the place in our church, our missionary society and our homes, where her pure, serene spirit always made her presence welcome.

Third, That we extend our heartfelt sympathies to her bereaved husband, one daughter, three step-children and four grand-children—in their loneliness, that we bless and praise our Heavenly Father that it has been our privilege to know and love this noble Christian woman.

Fourth, That these resolutions be spread on the minutes of the Woman's Missionary Society and copies for publication be furnished the city papers and The Baptist Record at Jackson, Miss.

Mrs. J. D. Peacock,
Mrs. H. B. Carr.

Mrs. J. S. Stewart.

Mrs. Jesse Seale Stewart, nee Miss Lou Ella Prude, daughter of Mr. and Mrs. Jesse Wilburn Prude, was born Feb. 5, 1877, joined the Pontotoc church at the age of 13, was married Dec. 27, 1899, and moved to Shannon in 1904.

After several months confinement to her bed, she went to St. Joseph's Hospital, Memphis, Nov. 9, 1909, for a simple operation, hopeful of returning in a few weeks sound and well, but died Nov. 12, 24 hours after the operation; and the news reached us like a thunderbolt from a clear sky.

The long procession, the lovely floral offerings were indications of the high esteem in which she was held; and, in token of our appreciation, we, the members of the Woman's Missionary Union and Ladies' Aid Society offer the following:

Whereas, God in His providence has seen fit to remove our worthy vice president, and our societies sus-

tain an irreparable loss, therefore, be it resolved,

First, That we bow in humble submission to the will of Him who makes no mistakes, tho we shall not soon forget her noble Christian life, and we will strive to carry on the work she was so much interested in.

Second, That the Baptist Church has lost an influential member, a devoted Christian, a firm believer in tithing, and one who could be depended upon for help in any good cause. Her last contribution was \$5 for the Orphanage.

Third, That the Sunday School has lost a noble, generous, faithful worker whose place will not easily be refilled and whose influence will abide indefinitely.

Fourth, That we extend our tenderest sympathy to her bereaved parents, her only sister, Mrs. R. G. Dabbs, and other near relatives, and especially to her grief stricken husband to whom she has been a devoted wife, and true companion, and to little Mary Dale, who is too young to realize the loss of a mother.

Fifth, That these resolutions be spread on our minutes, a copy be sent to her husband, one to her parents, and one each to The Baptist Record, the Tupelo Journal and the Pontotoc Sentinel.

Mrs. A. J. Vaughan,
Miss Nannie Seale.

Joseph Cooper Watson.

Born in Bertie county, N. C., Oct. 23, 1849; died at Rolling Fork, Miss., Dec. 9, 1909, aged 60 years, 1 month, 17 days. During the war his family moved to Baker county, Ga., where, in 1865, he was baptized into the fellowship of a Baptist church by Elder H. A. Duncan. In 1866 the family moved to Mississippi, and settled at Rolling Fork, now in Sharkey county. Here he and his father became charter members of a Baptist church organized by Elder Louis Ball in 1874. Later he was made deacon, church clerk, and Sunday School secretary.

He remained unmarried, maintaining the family home for three unmarried sisters and a widowed sister, whose orphaned children had his fatherly care. Kind and charitable as a neighbor, loyal as a Mason, tender and devoted as a brother, the keen sense of loss is felt not only in home and church, but in all the community.

Though he suffered much, for his death resulted from cancer, his faith was triumphant, and his resignation complete. He leaves four sisters, Misses Annie and Fannie Watson, of Rolling Fork, Miss., Mrs. Sallie Thompson, of Canton, Miss., and Mrs. A. D. Brooks, of Hillsboro, Texas. May these, and the saddened circle of nieces and nephews, have the blessings of his God, and may his Savior's grace be sufficient for their necessities.

Elder A. D. Brooks,
Hillsboro, Texas.

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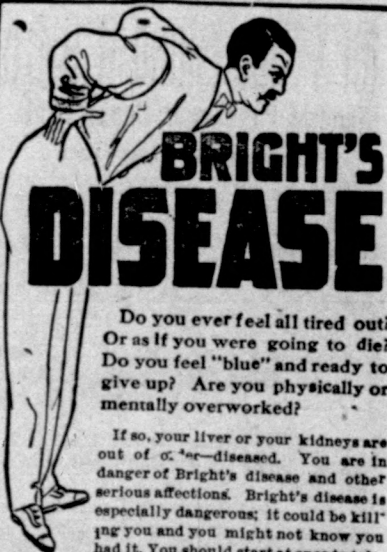
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THE USEFUL BARN OWL.

A family of barn owls will number from three to seven birds. It is hard to believe what an amount of vermin a family of owls will consume. An owl will capture as much or more food than a dozen cats in a night. The owlets are always hungry. They will eat their own weight in food every night, and more, if they can get it. A case is on record where a half-grown owl was given all the mice it could eat. It swallowed eight, one after the other. The rapid digestion of birds of prey is shown by the fact that in three hours the little glutton was ready for a second meal, and swallowed four more mice. If this can be done by a single bird, what effect must a whole family of owls have on the vermin of a community?

It would be difficult to point out a more useful bird than the barn owl in any farming country. Like many other birds, it deserves the fullest protection, but man is often its worst enemy.—American Birds.



Do you ever feel all tired out?
Or as if you were going to die?
Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

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Thursday, December 23, 1909.

THE BAPTIST RECORD

The following from the Huntington, Ind., Daily News-Democrat, will be read with interest by the many friends of Rev. W. F. Roberts in Grenada. It will be seen that his pastoral work there is achieving good results.

"Sunday was another good day for the Baptists. Both services were well attended and the Sunday School again broke all records for the year. The afternoon Sunday School at the mission was good, and a large number remained for the last preaching service which followed. The juniors had a large number and an enthusiastic meeting.

At the morning service four others were received into the church and there were many moist eyes in the audience. Nine had been received the previous Sunday and the enthusiasm had been marked from that time. At the evening meeting nine young people were baptized and the interest was again at high tide. The candidates were young people from 12 to 17 years of age and of both sexes. Some of them are converts from the B. Y. P. U. class Miss Bush is conducting. A fervent evangelistic spirit pervades the meetings and has resulted in several conversions during the autumn term. Others of the candidates were converts from the revival meetings the pastor has just closed at the Condit Street Mission. These meetings recorded fifteen conversions and three restorations. One family, father, mother, and two young ladies were received together and they are now the happiest family in Huntington.

"The Baptists are happy and hopeful. In three months they have more than doubled their Sunday School attendance in the two schools, and the attendance upon the church services has made a corresponding increase.

"The teachers' meeting Monday evening expected to result in plans for further development of the work and on Friday evening the congregation meets for an evening of social enjoyment, at which time a thanksgiving will be made by the members and friends, to be used in paying for improvements on the church building which the ladies are having made."

"When Clubber gets arguing, he uses all tact." "As, for instance?" "Why, last night he told an opponent who is lame that he hadn't a leg to stand on, another who squints that he was sorry he couldn't see things as he did, and a man who hummed he urged not to hesitate expressing an opinion."

Bird Slaves.

Doubtless many of our girl readers have already become acquainted with Miss Marshall Under's beautiful new volume titled "My Pets." Miss Saunders pleads earnestly for the protection of her beloved friends of air, not only by her fascinating books but through all channels through which she

can have influence. In a pamphlet issued by the American Humane Association she begs, on the ground of its cruelty, that the traffic in wild birds from foreign countries be stopped, and asks the association to look into the matter, to gather statistics, to find out who are responsible for the ill treatment of these poor little captives, and then proceeds to give the information that has excited her own pity and righteous wrath.

A Boston bird-dealer and good authority on the subject, has published a book in which he says that the negroes of Africa catch wild birds and take them to the captains of ships sailing between the west coast of Africa and Boston. The captains buy these birds, giving in exchange watch chains, paper collars, stovepipe hats, rum, etc. Sometimes the first ten birds are bought for a pint of rum, then when the easily tempted African becomes stupefied by drink, the rest of the birds are seized, and the man is dropped overboard to sink or swim ashore, though he usually has wits enough left to reach it, the plunge in the water having a sobering effect.

The bird dealer describes the inhuman way in which the songsters are shipped, as follows:

"The unhappy birds are put in boxes with wire fronts, having perches raised above each other. There are often eight hundred small birds packed closely together—blue birds, ruby birds, lavender birds and orange birds. Imagine the feelings of these gorgeous little finches on being transported from their home on the wide African coast to the confined horrors of their bird slave ship rolling about on the ocean. Often the boxes of finches are brought to the upper deck, and if a hurricane suddenly arises they are blown overboard and tossed from crest to crest of the billows for an hour before a boat's crew can leave the ship for the rescue. Of course, many of the birds perish.

When they first arrive in America they are in rough feather and bad order because the boxes are overcrowded and in a filthy condition, and the seed used during the voyage is of the cheapest grade.

"Each little bird is of such slight value in Africa that the negro would die a strict teetotaler if he depended on catching them in cages. Our African has a chronic hatred for work, and loves the

"old Medford," so he strolls about until he finds a piece of forest where hundreds of finches roost. Then, obtaining a peculiar sort of wood which, when burning, stupefies the birds, he stretches his sort of blanket made of large leaves, lights the odorous tinder and catches blankets full of finches faster than he can transfer them to the boxes."

Miss Saunders begs all bird-lovers to listen in imagination to these myriads of sorrowful bird voices, and adds, "We let our black slaves go; let us also set the poor bird slaves free."

Think Right about an organ

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1 State Mutual Life, Rome, Ga.,	\$40,724,950	\$1,981,842	\$154,335
2 Citizens Life, Louisville, Ky.,	27,522,350	1,303,311	76,992
3 American National, Gayleson,	17,641,519	425,726	7,517
4 Volunteer State Life, Chattanooga,	11,506,254	583,836	1,289
5 Southwestern Life, Dallas, Texas,	11,125,993	705,287	16,905
6 Guarantee Life, Houston, Texas,	10,611,424	195,396	None
7 Empire Life, Atlanta, Ga.,	10,524,635	374,220	23,688
8 Security Life & Annuity, Greensboro,	10,483,214	727,744	131
9 Greensboro Life, Greensboro, N. C.,	8,927,680	510,493	255
10 Southern States Life, Atlanta, Ga.,	8,397,198	432,052	13,628

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Head Office, ROME, GA.

What Happened to Betty's Shoe.

(By Louise M. Oglevee in S. S. T.)

Right in the toe of Betty's shoe there was a hole, a big round hole. Betty was very sorry, for the shoes were almost new, and mother had said they must last all summer. Now one must go to the shoe-maker and get a patch, and Betty did not like patched shoes for best.

Father was telling a story, so Betty put her shoe up in the vine that climbed over the porch, and by the time the story was finished she was so sleepy that she went off to bed, forgetting all about her shoe.

As soon as she thought about it the next morning she ran out to get it, but when she put up her hand to take it, "whir" went something close to her face, and a tiny bird perched just above her head, chattering and scolding with all its might.

"That little wren must be building a nest in your shoe," said mother; and, sure enough, that is just what happened. The birds had not minded the hole at all. They had just filled up the toe of the shoe, and they had worked so hard that the nest was nearly done.

"It seems too bad to spoil the new home," said mother, and at the very thought of it Betty's eyes filled with tears. She sat down on the steps at the other end of the porch to decide what to do; and, after scolding a few minutes more, the wrens went on with their nest-building, watching the little girl, however, out of their sharp black eyes.

By the time that mother called her to go to the store for her on an errand, Betty had made up her mind about the wrens. "They can keep my shoe," she said.

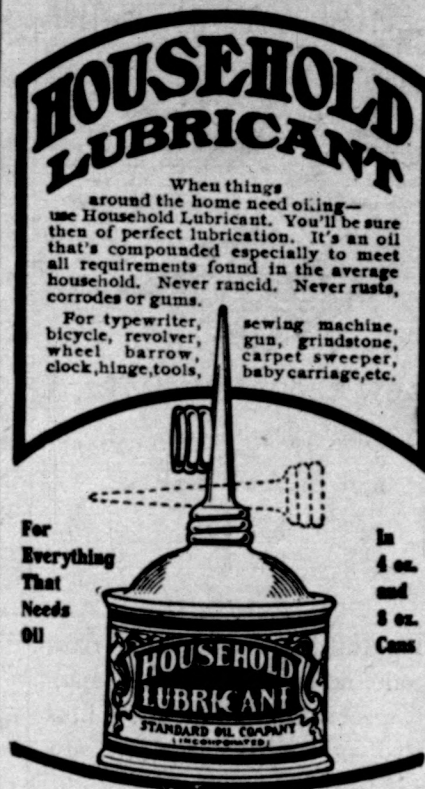
In a few minutes she hurried off to the store, with a shoe on one foot and an old rubber overshoe on the other. "What's the matter, Betty? a sore foot?" asked the storekeeper, kindly.

The little girl shook her head. "The wrens have my other shoe," she said.

"The wrens!" cried the puzzled storekeeper; and then she told him all about it.

"Well, well, well," he said. "Of course the birds must keep the shoe, and I'll come around and have a look at them one of these days."

Betty greatly enjoyed watching the birds all that day, but she could not help wondering what all the other children would say



when she came walking into Sunday School the next morning with only one shoe.

That evening, when she went out for a last peep at the wrens, she found a package hung on the vines, not far from her shoe. "For Betty, from the birds," read mother when she looked at the card tied to the package, and when Betty untied the string out tumbled a pair of bright, shiny new shoes.

So Betty had two shoes to wear to Sunday-school (and not patched ones, either), and the little when family lived happily in her old shoe, till the baby wrens flew away to get homes of their own.

She always suspected that the storekeeper knew something about the new shoes, but when she asked him he only laughed and said, "Ask the wrens," and of course the wrens never told.

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